ADULT EDUCATION

IN

COMMUNITY DEVELOPMENT

A Symposium

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INDIAN ADULT EDUCATION ASSOCIATION
30, FAIZ BAZAR,
DELHI

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INTRODUCTION

The adult education movement in India, in its early stages, drew its vitality primarily from the urge of the people to strive for freedom. The question uppermost in the minds of adult education workers was : How can adult education help to give that urge a channel to express itself ? Dr. R. P. Masani, for instance, presiding over the Second All India Adult Education Conference held at Bhagalpur in December, 1939 to found the Indian Adult Education Association, said, "Hundreds of thousands of our men and women are still illiterate and ignorant. But though illiterate they have learnt to articulate......... What better service can we render to the country at such a juncture than by concerting measures to help those people to find such outlets (for articulation)". Different programmes of adult education were thought of and were worked out. The Resolution adopted at the Second All India Adult Education Conference, had pointed out that "literacy is only a means to an end" and that "adult education should explore and utilise all other means to a higher civic, social, cultural and economic level". The resolution had also named schemes which, it felt, would promote adult education in the country. These schemes consisted of economic uplift activities and artistic and cultural programmes.

The political setting, however, set limitations on the development of the movement. Without any influence on a government which was geared to purposes other than the welfare of the people, the adult education movement had to confine itself to such programmes as could be put across with the limited resources that voluntary effort could mobilise and within a range that the none-too-sympathetic administration would

permit. A comprehensive programme along the lines recommended by the Conference with an integrated approach was not possible on a national scale under these circumstances.

With the advent of independence, however, conditions changed. A new state came in to being and its obligations towards the welfare of people were enshrined in its constitution. A new opportunity presented itself before the adult education workers. They began to ask themselves : How can we help to give freedom a concrete meaning ? Of the meaning of freedom, they were clear ; it consisted of the liberty for the people to strive for their betterment through self- willed social action. Adult education, to promote this, was social education. There was, yet, a gap if this concept was to be translated into practice. That gap was the absence of a plan which would ensure the preconditions for a programme of social education to be effective. The extensive programme of Community Development introduced in the country under the First Five Year Plan filled that gap and the social education movement acquired the stimulus necessary for it to outgrow the confines to which it had been restricted earlier. Indeed, social education was given the pride of place in the development schemes envisaged under the Plan and a cause, to which the early pioneers had sacrificed the best part of their lives, held out promises of fulfilment.

How near were we to that fulfilment ? What hindrances stood in the way of an expeditious and effective endeavour towards it ?

These questions puzzled adult education workers the country over. We had had a few years of operational experience. A review of that experience, the Indian Adult Education Association felt, would highlight faults and help us take the right path. The Association, consequently, organised this symposium at the 12th All India Adult Education Conference held at New Delhi in December 1955 where adult education workers from all over the country had gathered and where varied experience was available to sift and sort the correct and

erroneous from among the assumptions which had hitherto guided the movement.

The symposium, as readers will discern, covers the field fairly exhaustively. Sardar Sohan Singh has conducted a stock-taking which he has intended to be more qualitative than quantitive. Shri Nanavatty sets out to plead for a new look for social education after having examined its operation over these past many years. Mrs. Welthy Fisher, with the sanctions of life time's experience behind her, urges that "young adults must be given the opportunity to learn to read and write their own language" for only then does she believes will they be in a position to participate in community development. Shri Dutta deals with the basic perspectives with which Social Education Organisers have been functioning in the Community Project areas and calls attention to the need for proper training of workers so that they may be effective in removing the intellectual and emotional hindrances that thwart the growth of the community development programmes. The symposium, thus, provides a picture of the social education movement from different angles. Details are not slurred over, nor is criticism, where needed, without candour.

Perhaps because it does not fall within the direct purview of social education, the contributors have not made mention of one aspect of the movement which deserves serious consideration. Shri Nanavatty, for instance, rightly points out that little effort is made by Social Education workers to utilise recreational activities for educational purposes. But it is not quite fair to the workers to suggest that they incorporate recreation and cultural activities in their round of programme as a line of least resistance. The basic difficulty facing the workers appears to be the lack of data which will enable them to effectively utilise recreational and cultural activities for educational purposes. Similarly, when Shri Dutta wants the Social Education workers to strive for the eradication of caste norms in social conduct, the formulation of a programme in social

education in this direction demands sociological knowledge which at present is not available to the Social Education workers in the field. And unless an effort is made to provide this type of data in a manner which will be readily grasped by the field workers, the mysterious hand which, Sardar Sohan Singh complains turns gold into dust by a peculiar alchemy, will continue to bedevil the field worker.

This is a problem which the social education movement cannot by itself solve. It demands the attention of social scientists who can answer many of the doubts and problems of an expertise nature which the field workers face. The remedy for this is a liaison between the field worker and these specialists; and that liaison can be established only by an agency which can interpret the needs of one to the other and forge the missing links in the movement.

This was the purpose with which the Indian Adult Education Association was founded and, ever since its inception, it has been attempting to fulfil this function to the best of its capacity and to the extent to which financial resources were available to it. As the movement progresses, the problems which are generated by it will become more and more complex and demand resources much greater than that the Association can muster. The First Five Year Plan had shown its awareness of the role of the Association and had appreciated the manner in which that role had been fulfilled. One hopes that the government will reinforce that appreciation with concrete assistance to enable the Association face up to the onerous tasks that await it. Only a positive step towards helping the movement solve its problems will brighten the rather gloomy prognosis the Programmes Evaluation Report had prophesied for it.

REVIEW AND PERSPECTIVE

In a symposium like this, it is not expected that a hitherto undiscovered role of adult education will be brought out to enlarge our concept of it. The symposium can only be in the nature of a stocktaking. The stocktaking, however, can be more qualitative than quantitative and statistical.

We will, therefore, pick up five major roles of adult education — by the way, allow me to call it social education — and examine how far we have gone with them in terms of our needs. These five roles are :

- Social education as remedial education ;
- Social education for removing social tensions ;
- Social education for strengthening social consciousness ;
- Social education as a link between research centre and village home ;
- Social education for expanding the mental horizons of men and women.

All the roles are, of course, intimately interlinked and after having examined them in isolation we have to restore in thought their organic unity.

Social Education as Remedial Education

For a long time adult education has been equated with with adult literacy and though we have left behind this narrow view of adult education, literacy remains an essential part of the Social Education programme. After the virtual petering out of the adult literacy movement after 1942, it more than regained its momentum between 1948 and 1950. But so far as the reports go, it has not advanced beyond the level of about 40,000 classes in a year. Forty thousand classes for a country with an illiterate adult population of 18 crores is not

an inspiring number, especially when we remember that the average efficiency of a literacy class in India seldom rises above 50%. It is too early as yet to assess the impact of the community development programme on the literacy movement. The indications are that it has given an upward push to it. But, in the first place, we have no firm statistics available to translate indications into certainity. Secondly, there seems to have been no improvement in the mechanism of literacy.

The last is not a pleasing statement to make. But let us consider two facts. Firstly, we have barely made any advance in raising new and more effective agencies of literacy. The teacher will, of course, always remain our mainstay in this respect. But, in the first place, we have not used him fully, and in the second place, we have taken him in isolation from his obvious social context to the detriment of our progress in the field of literacy. The institutional approach of Bihar was the right approach, for the idea underlying it was to place the responsibility for illiteracy squarely on the school rather than the school teacher. But a sinister hand has turned gold into dust and it remains for the research worker to find out why this approach has gone the way of our other failures in this field.

I repeat schools have by and large remained aloof from the literacy movement, just as our educational institutions in general have remained aloof from the social education movement. All this is unfortunate. This kind of "solitude" is beneficial to neither. The Ministry of Education tried to resolve this situation by promoting the concept of school-cum-community centres. But the seed does seem to have fallen on fertile ground.

There is no doubt the Community Development set-up has to a large extent supplied the literacy movement with the great need of an organisation which will take over the responsibility for the movement and of which the teacher can feel himself a part. This is good so far as it goes, but there is still a room for the educational institutions to take their

rightful place in not only the literacy movement, but also the Social Education movement in general.

Secondly, we have not, as yet, taken any large-scale step in improving the methods and materials available to our literacy teachers. The emphasis is still on the mechanical literacy skills rather than on comprehension and sharing of experiences through the printed page. The result is that even the second stage literacy course or a post literacy course is unable to integrate reading into the life of the adults made literate. For a long time workers in literacy have been conscious of the need of research into its methods and materials. But the point is that whatever research is available is lying unexploited and there is no awakening of the consciousness of literacy teachers to the better and more fruitful methods and materials.

Sometimes even the objective of literacy is confused. For whereas the objective should always be the teaching of reading, we often find the literacy teacher teaching language instead. Without questioning the legitimacy of the latter, it must be insisted that the objective of literacy is to teach reading and hence the literacy teaching material should be based on the ascertained vocabulary of adults who are being taught and the methods should accord with their tastes, interests, beliefs and customs.

Once the hurdle of winning basic literacy skills is crossed, I believe we have a comparatively easy task before us. For, since 1950 the country has produced a fairly rich follow-up literature on almost all subjects of interest to adults and the momentum of the "literature for neoliterates movement" is, if anything, increasing.

Social Education for Removing Social Tensions

Social harmony and social solidarity are two of the directions in which social education has improved on the concept

of adult education. But how far we have been able to shape the concept into reality is altogether a different story, The recent unseemly wranglings and incidents over the SRC Report reveal at once the failure and opportunities for social education in the country.

Our old society was based on the caste system. Before the era of individualism it worked, I would not say beautifully, but tolerably well. But our contact with the West inevitably introduced a new forment and the small chinks in the armoury of caste system began to show themselves as large holes and began to produce tensions between the so-called higher and lower castes. The big and growing cities removed these tensions, only to replace them by new ones of their own. Thus, there was no attempt to remove the bases of tension in the human personality—something which an educational process alone can achieve. Here is a clear field of service for social education in India.

Leadership is essential for the achievement of any social purpose and the leadership which can achieve any purpose must be internal and pervasive. This means that we should have leadership in the social field at every level from the top to the lowest rungs. While just now our top leadership is the envy of many countries, the middle and lower-rung leadership is either non-existing or inadequate. Of course, the country has produced fine middle-rung leadership in the professional fields like engineering, medicine, law etc. but it must record a failure in the field of social dynamics.

We have now in the country a group of public servants on whom the middle leadership tasks of reducing social tensions and increasing social harmony naturally and obviously largely devolves. These are the Social Education Organisers in the Community Project National Extension Service Blocks. The removal of social tensions is a part of their training. We want that it should also become a part of their job—the job of convincing people that the happiness of an individual or a

group or a community not only need not conflict with the happiness of another individual or group or community, but is actually increased and vivified by it.

But how can Social Education fulfil this function? It can do so only by setting up proper types of institutions for the training of local leaders. It was one of our fond hopes that Janata Colleges will be able to fill the role. But, again, the mysterious, sinister hand! The Janata Colleges have not caught the imagination of our people. There are some who blame their poverty for it. They point out that whenever the Colleges have functioned, they have done so by teaching economically useful crafts, or at least the crafts that were considered so. But really it is the failure of social educationists—it is our failure.

Social Education for Strengthening Social Conseiousness

Removing social tensions is really only the negative aspect of a single role of social education to raise the health of a society to a level where it will be able to tackle with vigour and confidence the problem which modern age presents it.

Sociologists have loved to dwell on the theme of how modern urban, industrial civilization has opened the lid of Pandora's box of human evils. The juvenile delinquent, the criminal-meniac, the prostitute—to name a few of the aberrant human types—were unknown in the pre-modern rural civilization. The cause of this, they trace to the dissolution of the face-to-face community. In the old self-sufficient village, everybody knew everybody else and also knew that a large part of his life will be spent among his fellows. That created a situation favourable to the growth of a healthy sense of social responsibility. Nobody dare wrong anybody else for fear for social approbrium, even ostracism. That social opprobrium is either non-existant or far too lean and withered in the urban social milieu, and our wretched jails and penal laws are

ineffectual substitutes for the invisible yet pulverising hammer-strokes of social disgrace in "primitive" society.

Naturally enough, many educational sociologists have sought the removal of the social *malaise* in the return to the face-to-face community. But nowhere in history have the wheels of God turned to grind backward. And in the modern age when man hopes with reason to break loose the shackles of earthly gravity in the life time of our children and reach out to the moon and the planets, it is a vain dream to return to the face-to-face community. The solution of the problem does not lie in return to custom, but in the opening out of the human personality through education, — if you like, through social education. It is a difficult task, but — an unavoidable one.

Social health can be raised on solid foundations only through the fifth role of social education, that is to say, in expanding the mental horizons of adults. But there is a lot to be done even within the present horizons. And it is being done by bringing out the people to take to social modes of thinking and solving their common problems in groups and in providing the institutions which can feed and support such groups. Thus at the local level, youth groups and mahila samitis, are examples of such groups and local libraries and community centres can be taken to be some of the many institutions which can support such groups. The professional organisations, which are not only trade unionist in the narrow sense of the word, but are prepared to shoulder functions similar to the older guilds, are some of the other institutions for strengthening social consciousness. Further, such institutions have to exist at all levels, from the local to the world level; they will be based not on custom but, to say the least, on enlightened self-interest. They will derive their strength not from the ethos of a people, but the ethos of work.

Today, in India, we have a growing organisation to fulfil this role of social educatiön. In every Development Block,

two Social Education Organisers are working to build up groups which should replace the old caste groups, without replacing the strong social consciousness which the caste system engendered for members within its own fold. As stated earlier it is a difficult task. It is not easy to replace in a short time social mores that have held men's loyalties for centuries. But these men and women are on their task and, foster than the winds and waters, they will erode away old rocks. And not only erode away old rocks. They will also be building in their places edifices that will stand for centuries to come.

But the Social Education workers do not work in a vacuum ; like the higher forms of life, the higher forms of of society too, rest on intenser metabolism. This can be supplied only by the raising the economic capacity of the people, and while the Social Education worker is not mainly responsible for this aspect of the improvement of our people, he is not entirely without his small share of responsibility in it. That means, firstly, he has to be aware of the unity of all aspects of national life and to use his own techniques for promoting social health, for bringing about an all round rise in the economic, social and spiritual state of the people.

Social Education a Link Between the Research Centre and the Village Home

The above para naturally raises the question : How can a social education worker take on himself such an ambitious task ? The answer to this question is as simple as it is revealing of another role of social education, a more expansive role than we have conceeded hitherto to it.

Modern society is a complex affair. There is so much specialisation of functions in it. We have mentioned the quickening pace of metabolism in an advancing society. In a body the quickened metabolism can only be supported by extremly specialised organs. Similarly, a society reaching out

to a higher level of life must be supported by extremely specialised institutions. The greater the social advance the greater the number and variety of these specialised institutions.

One type of these specialised institutions is the research centres. They are the grey matter of a society. In every sphere of life people in an advancing society meet with problems they cannot themselves solve. The centres with their vastly superior information build-up and techniques do it for them. The problem is to keep constantly open the two-way traffic between the research centres and the "common man".

The problem has been solved by the techniques of extension. While no doubt extension is a part of adult (or social) education, I am concerned here to point out an aspect of it which has a more intimate social educational import. It is the aspect which we may call the mutual conditioning of the extension service and the "common" man. The people are to be made aware of the extension services—or for that matter any public service—which is there for them to avail of, and they have to be trained how to secure the maximum benefit out of such a service. At the same time the extension worker has to approach the people from a direction and at a level where they can best appreciate his services and to benefit from them, he must enter their homes and hearts on their terms and has to know what those terms are and condition himself to them. Only thus can he achieve success in his work, a success which yields the rich reward of the satisfaction of having opened to them the doors to a more abundant life.

In India, we have now in the Community Projects and the National Extension Areas an extension service sensitive to the needs of the people. It is strong in agriculture, a little less so in health, and it is building up in the field of small scale and cottage industries. The Social Education Organiser and the Gram Sewak through their social education techniques are playing a valuable role in bringing this extension service

into the hearths, homes and hearts of the millions in our villages.

As yet, however, this extension service is dealing to the people only, what an American writer put it, "the knowledge on the shelves". It is neither stimulating, as should, the creation of new knowledge, be nor conveying, as it should, directly and immediately to the people, the knowledge which is coming fresh, so to say, out of the scientist's test tubes.

The Social Education worker as the "synapse" between the specialised research extension service and the people has to keep the two-way traffic going. He has to articulate and define the needs of "the Common Man" in terms which a specialist can take up and to convey them to the specialist in this form. He has to train the common man to look upon the the specialist as a friend and a guide and to help him to interpret the findings of a scientist. Not the least part of his work is to make the research worker and the village worker feel that they are workers in the common cause of forging a better India and a better world.

Social Education for Expanding Mental Horizons

And that means the Social Education worker has to make everyone with whom he comes into contact to realise that the life of his country and the world demands a greater allegiance from him than his own interests. It has to open out his mental horizons to include beside himself not only the millions of his country men, but the billions of his fellowmen.

I would like to elaborate this role of social education in only two directions. In the first place, the social educationist has to introduce people to the philosophy and practice of the *Panch Shila*, which aims to build a cooperative world on the basis of non-violence and mutual respect. *Panch Shila* is not a code applicable only among nations—it holds good between

individuals and groups and communities. The fountain-head of *Panch Shila* is not self-interest, not even enlightened self-interest entirely, but the intuition that somehow humanity is one, and that the various peoples within humanity have to work out a harmony among themselves which, while giving a chance to every one of them will at the same time enliven in them the sense of a common bond. It is the role of social education to promote this sense of a common bond. If wars begin in the minds of men, so does the sense of unity; and the role of social education is to plant this seed of unity in the minds of men. As the seed sprouts and the tree grows the mind will grow in breadth and the human personality in dignity.

Secondly, the people have to be introduced to the sense of history and see their lives in the perspective of a developing society. An elementary form of this is to make people "plan-conscious." This is a normal function of the Social Education Organisers in the country. But our plans are only five year plans and the temporal dimension of society is not rendered faithfully in terms of five years. We have to see our lives, in terms of the tasks which history has assigned to our generation. Fortunately, ours is a long story coming down from times lost in the dim dawn of history. We can see on this vast canvas, kings and kingdoms living out their times of brief glory and compare it to a man passing over in his memory, the good and bad times he has had. In this perspective we can easily see that our generation too must pass away and that its worth in history will be determined by what it bequeaths to the great evermoving vehicle of Indian humanity.

But perhaps here I am expecting too much from social education. At any rate, here we came to a realm where social education merges in education and education in wisdom. And since there is no visible line separating the one from the

other, we have not found a place where we could say—thus far and no further !

In the "Gita" we find this world of men compared to *Pipal* tree with its roots above and the leaves down below. It illustrates the eternal truth that humanity is sustained and nourished essentially by wisdom that "comes from above." And unless Community Development is viewed merely as a struggle to win more and more material comforts from a recalcitrant environment negotiable only through clever techniques, we must conceive social education is leading to the development of society through the development of men's minds. In other words we must conceive it as a channel that enables the life giving sap of wisdom extracted from above through the roots of this strange and sacred tree to flow downwards into the world of men.

SOHAN SINGH

FUTURE OF ADULT EDUCATION

Before we discuss the role of Adult Education in Community Development, it is necessary that we should arrive at a common understanding of the term "Community" for it conveys different notions to different people. To some it indicates common religious interests. To others it means a common cultural and ethnic character. Still to others it means joint ownership of economic life. It also means common geographical habitat. Sociologically speaking, "community is the common life of beings who are guided essentially from within, actively, spontaneously, and freely (under the conditions prescribed by the laws they make) relating themselves to one another, weaving for themselves the complex web of social unity"*. This constitutes ideal conditions for a corporate life called the community. In practice, we come across different types of communities. For the purpose of effective utilisation of an unit of association for adult education work, we may adopt, suitable geographical units having an organised association of the chief human activities and interests including historical, economic, social and cultural. The essential aspect of community life is the consciousness of group adherence. The sense of belonging is considered as an essential criteria for measuring the effectiveness of community life. An ideally organised community should furnish its human constituents :—

(i) Security of life and property through a system of law and order ;

(ii) Economic well-being through effectively woven occupational life with adequate opportunities for employment and a minimum standard of living ;

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* MacIver—Sociology—P. 34,

(iii) Physical well-being with a good standard of health and sanitation ;

(iv) High ethical standard of behaviour ;

(v) Opportunities for spiritual motivation in the recognition of one's own religion and tolerance for the religions of others ;

(vi) Adequate facilities for intellectual diffusion, freely made available to the people and ensuring a minimum standard of education ;

(vii) Opportunities for the constructive use of leisure-time ;

(viii) Democratic form of organisation for the development of political consciousness and for the implementation of rights and responsibilities of citizenship.

These are the major factors that an adult education worker desirous of working with a community should remember if he wants to utilize a community as an unit of work. It is likely that he may not find an ideally constituted community. If one aspect of life is found adequate, another may be found wanting. It is for him to work with the member of a given community to strike a balance between existing resources and the needs of the community and to work towards the development of the total integration of the community life. In doing so, he needs to know the historical background of the community, its cultural and social system; its economic life and its pattern of relationship among various existing groups and sub-groups in form of caste, political, religious, economic and other interests. His sensitivity to know and feel the prevailing trends of relationship among different groups will prove helpful in understanding the total life of the community. In developing this understanding, he should also be aware of his own prejudices in relation to caste, creed or colour. Otherwise, he is likely to be carried away by his own likes and

dislikes in developing different aspects of community life. To be effective, however, he needs to begin with the "felt" needs of the community and "induce" other needs through joint effort.

Effectiveness of the Community for Adult Education

The question of the effectiveness of the community as a unit of influence for adult education remains to be answered. Adult education embraces the learning of adults during their mature years. It is new learning, not merely a continuation of learning. The major purposes of adult education are, first, to make adults in the community aware of individual and community needs, and second, to give such education as will enable them to meet the problems that confront them. Adult education thus, stems directly from the people. The programme should therefore be based on prevailing needs, problems and situations. The objective of adult education should be to increase functional efficiency and social adjustibility of adults in and through community development. The content of adult education, therefore, needs to be based on the background of life within the community.

If the programme of education for adults is to be effective for individual citizens, it has to be related, out of necessity, to the life within the community. It is possible because of this reason that in the past, the name of Adult Education was changed to Social Education, although, mere change of a name by itself did not relate its contents to the social life of the community.

Adoption of the community as an area of influence for adult education has another advantage. Field workers will have a specific field and specificed functions. At present, they are lost in the multiplicity of the meaning, purpose and function of social education. At the same time, a worker with higher capacity and knowledge will be required to understand the prevailing inter-group and intra-group relationships in a

given community and to relate the contents of education to the needs and requirements of adult life. At present, in most of the places, the field-work for adult education is entrusted to either primary school teachers, or village-level workers along with their multifarious responsibilities. Even where separate workers are employed as social education teachers, as in the villages of Delhi, their academic standard, their training and their salary are so limited that it is beyond their capacity to develop adult education programmes around the life of a given community. They content themselves either by being literacy teachers or craft teachers or become folk-singers. In fact, it is unrealistic to expect miracles from them.

The Community Projects Administration has accepted "Community approach" but a village-level worker, as a multi-purpose worker is expected to cover atleast five villages with a total population of nearly three to four thousand adults. This coverage in terms of mere numbers of adults is beyond his reach. In practice, he can only touch a very minor fringe the problem of the village community. By the very nature of his assignment, he is made to remain at a superficial level. The workers with special training in social education and with higher standard of academic education are found mainly at the supervisory level. They are expected to cover fifty to hundred villages with the result that their contact with the community-life is still more superficial. It should, therefore, *be noted that those who desire to cover the earth in a hurry should refrain from adopting community approach to adult education. They do more harm then good to the adult education movement.*

The Present Programme of Social Education

With this background about the importance of community life for adult education, we may examine the present programme of social education and find out how far it can adjust itself to the new change. The Report on Education for

the year 1951-52 published by the Union Ministry of Education shows that in that year 43,463 Social Education Centres were organised in the country at a cost of Rs. 71,82,663. 9,02,660 men and 1,58,620 women had been enrolled in them with the help of 41,234 teachers and making 4,20,149 men and 68,986 woman literate. The average expenditure per adult came to Rs. 14/7/-. The expenses on social education formed only 0.6 percentage of the total expenditure on Education. Out of this 92% was spent by Government 4.3% by Local Boards and 3.7% by others. If this speed in making adults literate is maintained, it will require Rs. 5,71,00,64,000 for making literate the total population of adult illiterates. This figures does not include the expenses on post-literary work. Experience shows that the real problem of literacy is post-literacy i.e, the problem of preventing literate adults from lapsing into illiteracy. Even if we add to it only 50% of expenses on literacy for post-literacy work, it will require additional amount of Rs. 2,85,58,32,000. These are astronomical figures and are beyond the reach of the financial resources of the country. Besides literacy is only a step to adult education.

In addition to this problem, the field of adult education is at present passing through the stage of ambivalence with regard to literacy. On one hand, it is considered important to wipe out illiteracy from the county within a given period. On the other hand, experience shows the futility of the effort to remove illiteracy. Every year more adults than have been made literate are added to the army of illiterates. Moreover, when the worker finds that adults are not interested in learning written words, he takes to the programme of recreation to draw them the Social Education Centres. He makes considerable use of the audio-visual aids in the form of cinema shows, dramas, folk-songs which are used to provide informal education. This is good by itself and must be appreciated; but if the programme of recreation and cultural activities at present provided in the Social Education Centre is analysed, it

will be observed that the contents of the programme is not necessarily related to the educational requirements of the adults. The programme is mainly for entertainment and its effect remains primarily at superficial level. This is not to decry the importance of entertainment for relaxation of the adults. This is just a plea to provide educational values through entertainment to meet the educational needs of the adults. It seems that neither the educationists nor the administrators have given enough thought to the content of adult education through recreation. The workers have mainly accepted this programme as an easy approach which calls for least exertion in relating the contents of adult education to the specific needs of the adults. Even where this programme is used extensively, it has not succeeded either in reviving the creative urge of the people or in adopting the ancient forms to modern needs. The field of adult education needs to cry halt to this ever expanding superficial influence of its programme, and make more deliberate thinking through study groups, research, survey and experimentation to justify the present expenditure on social education.

The present approach to social education therefore raises an important problem about its effectiveness.

The programme of social education developed under the auspices of the Community Project Administration in rural areas is supposed to be related to Community Development. The report of the Community Project Administration upto June 1954 shows that 7,353 Adult Education Centres having 1,03,432 adults under training were organised. In addition to this, 7,834 recreation centres and 18,296 Community entertainments were organized. The total expenditure incurred came to Rs. 1,852,48,000. Efforts are made to relate the programme to the specific needs of the people in rural areas. There are many limitations however, of the programme. They have been made known to the public through the report of the

Evaluation Section of the Planning Commission. Following portion of the report will be relevant to our discussion.

"It is now clear that important as adult literacy is, it is by no means the most promising means of spreading enlightment among grown-ups in rural areas. Recreational programmes are calculated to serve a better cultural and educational purpose, if they are done in a manner actively to draw in local participation, psychologically as well as physically. The attainment of success in this sphere is not only a matter of long and specialized training, but also of special talent. If it concentrates on the routine jobs like adult literacy and recreation alone, social education may exhaust its appeal much sooner than its protagonists at present think possible".

This is a mild rebuke to all of us, who are actively associated with the work of social education. We all need to take note of this and develop suitable programmes of educationto meet the requirements of adults.

Adult Education for Community Development

After considering the present programme of social education and its limitations let us consider how the programme of adult education could be related to the needs of the community. Community needs are inter-related. Therefore the programme of adult education, out of necessity, should be organically inter-related with the other programme of community development. Wholesome development of the community ilfe with and through the cooperation of the community should be our final goal.

To begin with let us consider the education of children. What role could the adult education programme play in providing facilities for primary education to all school going age children ? At the present stage of development of primary education we are not likely to carry out even the directives of the Constitution to provide education to all

school going age children in 15 years. Lakhs of children who are not provided with the facilities of primary education form the back-log of illiteracy, swell the number of illiterates. The programme of Adult Education for Community Development, therefore, should be such as to encourage the State to give first priority to the development of primary education within the next fifteen years, and encourage adults to send their children to schools and refrain from keeping them at home to look after younger children or make them work to supplement the earning of the family. The programme of adult education, therefore, should direct its first attention to the education of adults-not necessarily through literacy-for the realisation of the primary importance of sending their children to schools. This approach will ensure literacy for the next generation atleast. The present programme of literacy hardly touches either the present requirements of adults or the future requirements of adults-to-be.

Adult education, besides this, should include facilities for providing *supplementary educational facilities* for youth who have been forced to leave their education due to the force of circumstances beyond their reach. It should include the programmes of formal education for the working youth to help them "to keep on growing and to become better parents, technicians and citizens." This is necessary if the total development of the community is our goal. Unfortunately our universities and institutes of higher learning have as yet not considered it necessary to shoulder their legitimate responsibilities to provide technical and liberal education for working youth and young adults by relating "evening courses to different job-situations." They need to extend their area of influence to "the upgrading of the regularly employed population", of the communities in which they are situated.

In addition to this, the programme of Adult Education should be related primarily to the economic life of adults. This is required both in urban and rural setting.

The programme of developing higher taste and skills in adults in terms of *arts and crafts* for the development of individual creativity cannot be attended to due to more the pressing problems of community life viz : economic development and literacy. At the same time, we cannot afford to neglect this side of the education of adults. To what extent we could realistically develop this programme with the cooperation of other cultural groups and organisations, remains to be considered. In any case the programme of recreation and cultural activities should continue to find its legitimate place in community development.

In addition to this common programme of adult education required for all communities, there are specific factors in relation to each community that should be attended to. The factors of social stratifications breaking down of the primary groups such as the joint family system and the resulting effect on the members of the family ; inter-group tension among various castes, religious communities, political groups, economic groups and linguistic groups deserve the attention of the adult education worker working with a community. They differ in intensity and manifestation from community to community. They need to be "individualised" in terms of the stage of development of the community.

Life in a given community is affected by the prevailing population trend. If the pressure on land is heavy in terms of "mouths to feed", the programme of adult education should emphasise the development of interests in industries and provide opportunities for industrial training. If the pressure on land is light in a given place, education for the mechanisation of agricultural work will help the families to cultivate large areas of land with a few "hands." Thus the programme of adult education in a given community should be related to its population trend also.

These are factors that affect the life of the adult population from within the community. There are other factors

that influence the life from outside the community such as technological development, international developments in the fields of politics, economy and social life. In days of technological progress, the world has shrunk considerably and life has become more complicated. It is, therefore, an additional responsibility of the adult education worker to keep himself aware of the new development in international field and create facilities in the community to acquaint adults with the changing international scene. The very acceptance of the principle of "Panch Shila," in matters national and international, by the Government of India, puts added responsibility on the adult population of the country to prove worthy of it in practice. Adult education could help adults to shoulder this responsibility.

A Few Suggestions

These are indeed heavy responsilities for the workers in the field of adult education. It calls for greater understanding and capacity than is at present evident. Before the field can assume these heavy responsibilities, it is necessary to take following steps :—

(i) Proper evaluation of the present work of social education in terms of the concept, the philosophy, the content of programmes, the personnel, its academic and specific training in social education work, its salary and the administrative set-up be taken in hand immediately.

(ii) Development of suitable criteria for measurement of different aspects of the work of adult education. This requires research in developing criteria. The present system of measuring the number of adults a made literate and the number of recreational and cultural programme arranged is very misleading. The real test is to measure the effectiveness of adults in terms of the development of the personnality of

the adult and his participation in community development.

(iii) Evaluation of the social education programme with the help of the criteria so determined. This work requires an all India organisation manned by social scientists and research workers. It should be the endeavour of this body to understand the difficulties and limitations of the social education workers and help them to alter their activities to meet the needs of the given community. The evaluating authority should not sit in judgement but should provide technical assistance at the level of the receptivity of the workers and the needs of the community they work with.

(iv) After an objective evaluation the field should take up the task of consolidating the work of social education and put it on systematic lines. The urge to cover the earth without covering even the bare physical existence of life is sure to lead the field to destruction. Consolidation and not expansion should be our resolve for the coming year.

(v) The present practice of government agencies shoulding the responsibilities of social education is unhealthy in its very make-up. If community-approach is our method for developing adult education programmes, the very system of bureactatic administration is unsuitable for its development.

In spite of all the efforts of government officials, they cannot but help in getting themselves lost in red-tape on one hand and political pressures on the other. We need to follow the lead given by the Mysore Adult Education Council in constituting independent autonomous. Boards with the help of government finances and public cooperation for the development of adult education work in different parts of the country.

It may be stated that all this will require adequate finances and suitable personnel. With the limited financial resources available at the disposal of the field, it will be advisable to concentrate our activities in selected areas and develop pilot projects to experiment with different contents of programme and methods for providing educational facilities for the adult population of the community. With regard to the suitably trained personnel, it may be stressed that the programme of training of the workers has remined the weakest link in the movement of adult education. Training ranges from five weeks to five months. There is confusion in our minds about training. We mix up the "in-service" training with regular "before-service" training. Unless this confusion is removed, there is little hope for the progress of adult education work.

In conclusion it may be said that the field has passed through the first phase of popularising the idea of social education. It is now for field to launch upon the second the phase of consolidation by bringing together the various unwoven threads of its activities and by developing suitable programmes of research in determining the effectiveness of various aspects of adult education. If we do not evaluate and consolidate the work done so for, it is likely that in future we will have to satisfy ourselves with the outward show of propaganda and publicity and make adult education an ornamental mantelpiece in the field of democratic education.

MEHER C. NANAVATTY

LITERACY IN ADULT EDUCATION

Adult education is a road with no ending. It will go on as long as life lasts, for it has become an element in modern life of ever increasing significance to those who want to keep "alive" as long as they live.

The Beginnings

Time was, when men and women, leaving the University with a diploma in their hands believed their education was complete. Diplomas were framed and hung on walls. But the late nineteenth and early twentieth century changed that stereotype view of education. Scientific knowledge was begining to mount. It was demonstrated that life could be more agreeable and wholesome ; demonstrated, too that manual labour could have dignity and even leisure for self-development. In the light of all these facts formal attempts were made both in Europe and America to organize adults for a new kind of *Living Education*. These attempts proved too useful to be ignored.

Hard working men and women on the land began to take time off for self-development and to get themselves in tune with the world of changing thought. Better methods of agriculture made life at once freer and more abundant. Better cooking methods with cleaner fuel gave their families health that carried them on to a longer life. Better child care gave the intelligent mothers more leisure, Parents and teachers began getting together to discuss the community in the light of this fresh knowledge.

Old traditions and superstitions fell away as new life penetrated the adult minds of the community. In fact the community itself took on new patterns. The telescope of this

new knowledge brought distant people near and research helped these adults to see the world community as made up of human beings like themselves. Horizons widened. States and nations became to them only enlarged communities.

New Horizons

All this effort was made by and for literate people. As communities became conscious of themselves, the telescope turned in on to the community itself and exposed the vast number of illiterates who could not partake intelligently in this forward movement.

Adult education, therefore, took on another facet—that of teaching illiterates to read and write their own language. This part of the programme loomed so large because of the overwhelming need that even today the term "adult education" means to many people teaching illiterates their three R's.

There can never be realistic participation of adults in community development until the majority of adults can bring to community discussions their reactions on what they have read and learned from their reading. So long as one section of the community—the illiterates—are dependent on another section—the literates—the sense of freedom will be lost. The letter writer will still be sitting at the post office door, piling up inferiority and superiority. Young adults must be given the opportunity to learn to read and write their own language and enough accountancy to figure their crop balances and to read market values in the newspapers.

Recently in a conversation with a teacher in the field of social work about the teaching of adults to read and write, he said, "For the next ten years no money no time, personnel of energy should be given to teaching adults. Give them better agriculture, better sanitation, better food and health and in ten years they will want to send their children to school." But *will* they? To me, it seems too precarious an experiment to make. It is conceivable that with better health and more

food they might feel their children would lose nothing, and the family would gain economically if children and parents all worked. But who are we to decide the fate of these young citizens of a democracy ?

Personally I believe we dare not wait ten years. We shall be cheating the country out of potential leadership. Many leaders have learned to read and write after they were twenty. In the villages of India there are potential Abraham Lincolns and Mahatma Gandhis. There are potential Sarojini Naidus tucked away in the silent villages. They are hidden behind the veil of illiteracy and cannot tear it off by their own hands. They must have help.

Women the Psychic Factor

So long as the everwhelming majority of women—especially young mothers—remain illiterate, the inner structure of the village will not change. For women down through the ages in all cultures and all civilizations have been the steady psychic factor. It is through them that the next generation has received its traditions and its religious attitudes and beliefs. For, religion is an element not so much taught as caught and the mothers of the race being nearer the next generation have passed on what they possessed—no more, no less. They will be the dominant influence in bringing about the change. Mothers, especially young mothers must be encouraged perhaps even indulged. And when they see for themselves the open doors for their children they will make the noblest of sacrifices to create the necessary changes.

Some weeks ago I attended a woman's mela in the village of Hashimpur—not far from the city of Allahabad. I presented a certificate of "functionally literate" to a young mother of eighteen. She had been studying for eight months in the literacy classes held in that village. One year ago she could not write even her own name and tody she was keeping the accounts of the joint-family of which she is now a member.

Her face was radiant as she showed me the book on "kitchen gardens" she was then reading. The garden had been begun.

Tradition Still the Master

It would be different to find one intelligent individual in the world any where who does not believe in primary schools, whether it be of the traditional type or one of basic education. The teaching of a country's children is a basic pillar of every land. But the primary school pupil will never change the inner structure nor the mental outlook of his village. His parents hold the reins of power, and tradition is their master. The progressive pupil has only two roads before him : he either succumbs utterly or he becomes a rebel and leaves home.

A young village teacher with an intermediate degree came recently to ask for a three months advance salary. When asked the reason for so large an amount, he replied "I must have it for the marriage of my daughter". "But how old is your daughter ?" I asked. "Thirteen" was the laconic reply. "But, my friend, you belong to the new era ; you have studied in extension courses : you have studied in Literacy House ; you have helped villages to a better pattern, certainly you do not want to marry your little girl thirteen yours old. You remember that Gandhi said such marriages were great mistakes"?.

"Yes", he replied rather sadly, "but as long as my father lives, he commands and I obey". So the child was married and deprived of her girlhood. The young father succumbed.

One School for All

Young fathers and mothers must be taught simultaneously with their children and perhaps by the same teacher.

Some experiments along this line are being made in villages seven or eight miles outside the city of Lucknow. The teachers are well trained and experienced men in the techniques

of teaching, with a variety of visual aids and libraries. They are not first primary teachers, but they have had some help in the teaching of children as well. They teach the children four hours a day and the men, two. The women are taught two hours a day by a woman teacher, or one hour if that is all the time the busy mothers can give. The Pradhan opens his house, provides the oil for the lanterns and the provocative books for new literates are read and discussed by the community. In some of these villages the director of this experiment is trying to find what impact literacy has made here, and when these villages become wholly literate what changes will occur in the community?

The villagers are discussing what traditions and customs are of deep cultural value and must remain and what elements should be changed. These findings must come from the people themselves.

We see clearly the many splendored thing that community development is but it must stem from a people's movement. No realistic changes can ever be superimposed. When the People's Movement gets well under way, it will leap from village to village like a forest fire, until all are moving forward with self-evaluation. Whether it is literacy or latrines; agriculture or arithmetic—all efforts will fail unless they are undertaken by the will of the people.

Community development and the vast plans now under way will be greatly enhanced if the young parents and the children can both be taught their three R's along with the other good fare offered through social education.

Where Is He?

Somewhere in one of the villages of India there is a boy ten years old who, thirty-five years from now will be the Prime Minister of this country. If we but knew his name, the name of his parents, and the name of his village, what a community change we should try to make for the environment of

this boy ! With what education and culture we should surround his father and mother ! And as for the boy, we should give him the best home life, the best school life, and the best community life that culture and planning and money could provide. But unfortunately we do not know his name or his parents name, nor his village. So, in our sensitive approach to community development, we should give the best adult education to the parents of all boys and girls who, in their turn, will create the new community.

Mrs. Welthy Fisher

ADULT EDUCATION—MATRIX OF A NEW CIVILISATION

Underdeveloped communities impose many impediments on the individuals to develop themselves fully. Inefficient technology, iniquitous social relationships and antiquated social institutions combine to create a socio-economic milieu which stands in the way of the society providing individual with economic security and social significance. Community development is the process through which the compulsions which create those impediments are removed.

The role of adult education in community development in such a society is, essentially, to perceive and remove the intellectual and emotional factors which inhibit an understanding of that process of community development. In other words, adult education should aim to provide the proper mental climate for the process of community development to take root among the people. This implies also that it should attempt to eradicate such social practices and habits of thought which are detrimental to the essential principles of community development. Further, it should seek to build the appropriate cultural pattern of society to sustain that process.

Social Education for Technological Progress

Poverty of material resources is, of course, the basic problem in underdeveloped countries. This poverty is, primarily, because technological advance in methods of production—whether industrial or agricultural—has not kept pace with increasing demands on the limited resources. To solve this problem, therefore, technological standards have to be improved and increased production ensured therewith.

Consequently, this forms an important aspect of any programme of community development. The role of adult education is to view this as an educational problem and prepare the human mind to absorb technological change.

The basic presupposition for any technological change is the conviction that change *is possible* and that it is within the human power to understand and control physical phenomenon. This conviction is often absent in underdeveloped societies and has robbed the human mind of the incentive to technological change. Moveover, life forms a pattern evolved through the course of history and norms, whether they relate to social behaviour or vocational practices, have been sanctified by tradition and justified by custom. The introduction of innovations, therefore, constitute a break through not merely a particular aspect of the pattern, but through the entire pattern. The change, thus, can only be total and not *ad-hoc*. If, therefore, one is to succeed in introducing technological change, one has to stimulate in the adults a revaluation of the assumptions—conscious as well as unconscious—on which the adult bases his belief and which guides him in his day to day conduct in life. This is the perspective that should always be present before the adult education workers and guide them in their work.

Change in outlook was declared to be one of the fundamental objectives of Community Development Programmes in India and the Social Education Organiser was conceived as the main agent on whom rested the responsibility of bringing about that change of outlook. His role and functions in practice however continue to be subject to controversy and consequently demand clearer definition in the light of experience gained hither to.

Initially, the function of the Social Education Organiser was clearly defined. The Manual on Social Education, in broad terms, stated that he would devote himself help the

villager to help himself. Dr. Radhakrishnan was approvingly quoted: "Nothing is good which is not self-chosen; no determination is valuable which is not self-determination". The Social Education Organiser was to carry this conviction to the villagers. The Manual provided him with the perspective for his activities and job chart named those activities. In course of time, however, it was found that his activities were either superfluous or devoid of significance to the larger objectives of community development. It was superfluous because his activities overlapped those of other extension workers. "Some Social Education Organisers", the Second Programme Evaluation Report said, "sincerely believe that whereas it is the job of an agricultural supervisor to lay a demonstration, it is their job to prepare the people for it and convince them of its value. Obviously such distinctions between telling how a thing should be done and why it should be done, however well they may appear in theory, are likely to break down in the field".

It was devoid of significance because for one thing, the activities of the Social Education Organiser consisted of routine jobs such as literacy, recreation and cultural activities which had no direct bearing on the Development Programme; also because "the range and variety of programme being taken up under social education is so large that it may appear that anything falling under the heads 'recreation' 'entertainment' or 'publicity' can be considered a fit programme for Social Education". And the activities of thc Social Education Organiser lacked both focus and purpose.

Under the circumstances what specific problems facing the Community Development Programme can the Social Education Organiser tackle? To what concrete programmes of activities should he devote himself?

Firstly, he has the basic role as the ideologue of the Community Projects Programme. The ideology of the Community Development Programme is, indeed, not related to any

dogmatic social objective but to the very specific—that of helping people to acquire the feel of human control over environment. He must recognise that if he is to succeed in this he has to tackle the basis of the values which guide peoples' lives as they live it today. To be specific, the role of the Social Education Organiser should be oriented towards the ideological needs of the Community Development Programme.

Seen in this perspective the job chart acquires a new meaning. Literacy no longer forms the basic activity of the Social Education Organiser. Recreation and cultural activities no longer appear isolated items but the means of conveying this ideology. Extension activities of the other functionaries of the community project staff become meaningful because they cease to be isolated streams of knowledge but spring from and are corelated to a wider philosophy and in this manner the Social Education Organiser can help people see the significance of the programme in its entirity. Self-determination would then and then only be possible. This is the perspective that should be instilled in Social Education Organiser during the training that he undergoes. He needs also the intellectual equipment to meet these sophisticated demands on his intellectual resources and initiative.

The training schedule of Social Education Organiser, therefore, holds the key to his success—indeed, to the success of the whole programme of Community Development. The training programme, must be geared to suit the requirements of a worker who functions not merely to convey new skills but more—to convey new values in life to replace some of the existing ones which weaken people's conviction of their control over environment. The training programme must fundamentally inculcate in the trainee himself this conviction, for otherwise, how can he convince others ? Furthermore, the method of training should embody the essential principles of the process that the trainee is expected to put accross to the

people. Thus, for instance, an authoratarian code of conduct between the trainee and trainer will not help the trainee to take with him a persuasive approach to the people in the field when he begins to function. To ensure this, training methods must be conducive to develop proper values and attitudes in the trainee. The emphasis in training methods should be on the discussion method rather than on the lecture room.

Social Education and Social Values

Of the problems that face the Indian society today, the most stubborn is that of its antiquated social institutions. Whatever justification the caste system might have had in the past, it is now considered to be the aberration of a rational social order. As a social system, it is iniquitous and prohibits the release of human resources for common social objectives. As a system of social values, it is even more disastrous; it does not permit concepts of universal social objectives and warps perspectives of civic and political obligations. Civic and political power, instead of being directed towards social good, tend to corrupt; for sectarian ambition constitute the criteria of political judgments and decisions and not considerations of the social good.

Social scientists who have discussed the origin and utility of the caste system have pointed out that the system is not merely no longer useful to India but is definitely inconsistent with contemporary social needs. They also point out that the economic background in which it had originated does not exist any longer in India and that such forces as had preserved it, despite its incongruity, are yielding place to forces which operate to dissolve it. Social scientists feel that under the circumstances the battle against the caste system is to be fought on the plane of the subjective factors that sustain the system. In other words, the emphasis at this juncture is to be on education, more specially on adult education which would enable individuals to discard what is useless and build

what is useful. Concretely, adult education will have to perceive the emotional and cultural background which provides sustenance to a pernicious social system and attempt to provide for healthy norms of social conduct.

The Varnashram Dharma although no longer an article of faith for the broad masses of the Indian people has the weight of history behind it and because of it, the Indian mind is perhaps obsessed with caste. Concepts of caste have seeped into other India religions which do not theoretically conceed it. Society, to the Indian mind, appears to be obviously a system of castes. To make people free of this obsession, an explanation of the system as a social phenomenon, related to a particular milieu, is necessary. The history of the Indian society has phases in it when the caste system was merely functional in its character and was consequently not rigidly vigorous in its operation. Adult education should take on an intensive programme which would bring out in clear terms this functional character which the caste system served and make clear its unsuitability in the present conditions.

Another reason which helps the perpetuation of the caste system is the absence of common cultural norms and practices in the Indian society as such. Because there has been no intercourse between different castes, each has developed its own cultural preferences and tastes. There is also the problem of disparity in cultural development of different castes. Adult education will have to device programmes of activities which will bring out the common cultural traits among the various classes and reduce the disparity in cultural levels of the different castes. Religious rituals for instance, differ among the different castes. It may not be possible, though desirable, to do away with rituals altogether. What may be attempted is to ensure some uniformity in their observance so as to dispel notions of inequality.

That adult education in India has been given the specific name of social education is not without significance.

A survey of the history of the movement will indicate that the movement was conspicuously concerned for most part wtth instilling in the general mass of people certain values which would lift individuals out of the narrow grooves of sectarian thought and provide them with a societal perspective.

A fundamental task now awaits the social educationist. Doubt in the public mind about the caste system in vague and nebulous. Ruling ideas are those which decry it. It is for social educationists to stimulate people to question the validity and usefulness of the caste system in the present context. They must help the public mind to understand why the caste system is being decried and make it possible for the issue to be discussed without violence and bloodshed. The social educationist has the means at his disposal and needs only to bring his thought to bear on the problems. At any rate he has to be clear in his own mind and his action and programmes must reflect this consciousness about the caste system.

Social Education for a New Culture

The role of the adult educationist thus forms a complete pattern. He will assist the establishment of a pattern of social behaviour and practices of certain social values which will enable people to progress and establish a society based on equality of opportunity and freedom of thought and action. He will prepare human mind to absorb technological changes necessary for such a society. He will, in short, assist the development of cultural requirements of a new society that is being evolved in the country. To repeat a hackneyed but significant phrase, he will be harbinger of a new world order of free and happy people.

In this sense the adult education worker has perhaps a much wider role and because of it, a difficult but creative one. His activities have to cover every aspect of human life. to discover incongruities between one aspect and another and develop harmony through an intergrated approach. Thus the

role of adult education of moulding the minds of mankind is exacting but nevertheless thrilling. We should regard ourselves as fortunate that we are partners in this exciting adventure.

How will the adult education worker equip himself to do this? Primarily, he has to develop an appreciation of magnitude as well as the ethos of entire process in which he has the role of a catalyst. More than that, he must regard himself as a part of the process and subject to the same logic the course of which he is attempting to alter and give direction. He must accept the same code of conduct, in both his personal life as well as in his relationship with others that he would like to see adopted in society. If a true democratic spirit is behind the movement he must manifest that spirit in his life, in his dealings with the colleagues and with those who come in contact with him. A persistant malady of the Indian mind has been the diversity between principle and conduct, between theory and practice. Perhaps a reason for this has been that socio-economic compulsions warped the moral aspirations of the broad masses of people. Community development aims to remove those compulsions. It is for the adult educationist to restore wider intellectual horizons and broaden moral aspirations. It is the awareness of this great task that should guide the adult education movement. I am confident that the movement in India is sufficiently developed and will be able to play the role history has allotted to it.

S. C. Dutta.

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